2: Jochelson E-5 (1884-1902) 1933 Yakut

291 177 In addition to the clothing enumerated above, the Yakut sometimes wear a *shiletzik* (Russian *shilet*, waistcoat), *altyc* (Russian *galstux*, cravat), *kufaiky* (Russian *fufaika*, sweater), *plat* (Russian *platok*, handkerchief), etc., which they have adopted from the Russians together with their names.

At home, the Yakut, particularly in the summer or during the winter before the hearth, prefer wearing only short breeches. Women wear their skirts.

276 177 Pipes are of various shapes. The bowl may be of iron, brass, pewter, or bone and the stem often consists of two halves held together by a leather binding. By loosening the leather strip the stem may be cleaned. A tobacco pipe made of mammoth ivory, the bowl and stem being of the same material, is shown in Fig. 44. To diminish the strength of the leaf

Fig. 44

Fig. 45

Fig. 44 (70-9210). Pipe made of Mammoth Ivory.
Fig. 45 (70-8940). Wooden Snuff Box.

tobacco and also for economy, the Yakut mix it with shredded poplar bark (*tirăx tatyrga*). They also adopted the custom of snuffing tobacco from the Russians. A wooden box for snuff may be seen in Fig. 45.

513 Bedding consists of a fur robe (mare, reindeer or bearskin) called *tăllăx* and a blanket, *suorhan*. The blanket is sewed of hares' backs, legs, or heads or of white fox legs and tails. Poor people cover themselves with their fur coats and sleep on grass mats. Pillows are made of calico filled with bird down or feathers. Usually two people sleep under one blanket with their heads in opposite directions. (For the position of [511] sleeping places in the Yakut dwelling see p. 135).[1] A Yakut traveler usually carries his own bedding with him, for even rich people seldom own a sufficient quantity to accommodate transient guests.

● 152 My observations on the ability of the Yakut to endure severe cold may be of interest on this point. When spending the night in the open

[1] [cf. category 342 -- ANALYST]

c: Jochelson E-5 (1884-1902) 1933 Yakut

they do not use fur sleeping bags as do the Russians and some of the Tungus, nor do they sleep dressed in double fur clothing like the Chukchee and Koryak. They simply cover their naked shoulders with a hare skin blanket. There is a Russian proverb which says: Keep the feet warm, the head cold. The Yakut follow the opposite custom. When traveling in winter with Yakut drivers it was noted that they lay with heads and not their feet near the campfire. Usually one of the men stayed awake to tend the fire, but it sometimes happened that everyone fell asleep, the fire was extinguished, the blankets were lifted by the wind, exposing the naked backs of the sleepers to the frost which was covered with rime,—and they continued to sleep.

Fig. 46. Costume of Poor Yakut Children.

Pottery

In our discussion of dwellings we noted the Yakut use of clay to cover their earth huts and to rub their stoves. For these purposes they use an inferior clay called *cuor*, meaning simply, earth, soil. Clay for pottery is called *tuoi*. It cannot be said that Yakut pottery reaches great perfection, since the ceramic art is still in a low stage of development. However, clay pots are made everywhere in Yakutsk Province, except in its northern districts. The Yakut of the Verkhoyansk and Kolymsk districts and the northern part of the Viliuisk District neither manufacture nor use pottery.

Pottery-making requires the joint labor of men and women, the former find the suitable clay and the latter construct the pots. Pottery clay is found in the valleys of mountain rivers, usually forming a layer two meters thick under the black surface soil. That the Yakut brought the art of pottery-making with them from their original home in the south may be proven by the potsherds excavated in the Baikal region. Neither the Buryat, the present inhabitants of that region, nor the Mongols generally, ever made pottery. The potter's wheel and such refinements of the art as polishing, glazing, or painting, are all unknown to the Yakut, so that their pottery-making did not extend beyond the confines of the rudimentary technique.

7: Shklovsky --33-34 T-3 (1891-92) 1916 Yakut
116, 152, 576, 609

"On these days [RCH:in Sredne Kolymsk] we were [34] subjected to constant annoyance. The Yakuts are very inquisitive and each newcomer considered it his duty to come and gaze upon 'the people from afar,' and for long afterwards in his distant home he will relate to his clan all about our books, our 'stone' eyes, out 'dog-like,' bearded faces, and other marvellous things, eliciting from his hearers cries of great astonishment and incredulity. Added to the inconvenience of this doubtful popularity, the task of receiving in one day ten or twelve of these Yakut visitors was not a slight matter. For each one we had to climb on the roof and open the chimney, which was closed to keep out mosquitoes; next to light the fire and boil the kettle, for the Yakut will not go until he has had some tea. Fortunately, it is not necessary to entertain the guest beyond giving him tea, frozen clotted cream and milk; he will finish it all, rise, cross himself and bow, saying 'Thank you,' and the visit ends."

17: Erman--303 N-3 (1828-29) 1850 Yakut
116, 674, 152, 177

"In the neighbourhood of the Russians, the original good nature of the Yakuts has been adulterated with a great deal of vanity, and some covetousness. Crimes, though still rare among them, are no longer quite unheard of. When I was staying in the town, a man was murdered in the street, while returning to a yurt in the neighbourhood. Another Yakut came forward to say that he had found the dead body, but the day after he confessed that he was the murderer, and that his sole object was to get the dead man's money."